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But, friends of missions, to you the appeal is made. What can be done in such an exigency? The law of nations, and the laws of war, are environed around by bristling bayonets, sharper than a thorn-hedge. Allied civil and ecclesiastical despotism holds the soldiers in this bondage and delusion by their own strength. And is there no remedy even in the gospel for this wrong? The voice of the world, and even the voice of the church, on both sides of the Atlantic, would seem to answer, no, and adduce Scripture in defence: "Submit yourselves to every ordinance of man for the Lord's sake. Let every soul be subject to the higher powers. . . . Ye must needs be subject . . . for conscience sake. Teach them to be subject to principalities and powers, to obey magistrates." These words, it is true, are in our Bibles; but rightly understood, do they invalidate the precepts of forgiveness, or annul individual responsibility? Is it true, that when the Redeemer "ascended on high, led captivity captive, and received gifts for men," he furnished no antidote against the evil of international war?

This inquiry may perhaps me made the theme of a future number.

Castleton, (Vt.) July 18, 1854.

B.

AN ADDRESS ON PEACE.

From a document with this title, "issued by the Yearly Meeting of Friends for New England," we make the following extracts, as particularly appropriate to the times, and deserving of earnest attention from all Christians at the present crisis.

The humble believer in Jesus desires and earnestly seeks to be redeemed from evil. He desires that the hard and stony heart may be taken away; that he may have a heart of flesh, a heart to feel for other's woes, a heart to sympathize with other's sorrows; that, instead of hardness or malice towards any, pure love to all may prevail within him, love that worketh no ill to his neighbor, love that is, therefore, the fulfilling of the law. Rom. xiii. 10. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. v. 44. These commandments are practical in their nature, and obligatory upon us.

After many years, in which the blessings of peace have, to a great extent, been enjoyed by the principal nations of the world, we are pained from across the Atlantic with the sound of war, and war wide spread and desolating, in which several of the great nations of Europe are engaged. "Every battle of the warrior is with confused noise, and garments rolled in blood." Isaiah ix. 5. Already do we realize in the history of recent events, the truth of this scripture. Already are cities laid waste, and the dwellings of the peaceful inhabitants destroyed. Already are multitudes of unoffending people subjected to the awful miseries of war. Not only men, who were perhaps in the peaceful pursuit of their daily avocations, but the tender mother, with her helpless infant and innocent children, is driven homeless out upon the world by the dreadful operations of war; or perhaps they themselves, involved in the destruction of their dwellings, are left to form a part of the ruin which marks the spot, only a short time before, their peaceful home. What are the feelings which the thought of scenes such as these should excite in every human breast? In the ranks of the invading army how many

there are who have left behind them fathers that looked to them, it may be, as the staff of their declining years; mothers who looked upon their sons with an affection and solicitude which only a mother feels; sisters, brothers, wives, all these tender ties of life, left to obey the cruel behests of war; and multitudes of them never to revisit their native land, but whose bones will be left to whiten a foreign soil. What ties are severed, what hearts are made to bleed, what hopes are forever destroyed, by the embodying and going for this battle of every army!

These considerations relate to earth. There are other considerations, of infinitely higher and greater moment. In the strife of battle what multitudes are hurried away into eternity, it is greatly to be feared, in an unprepared state! brought to stand before the judgment seat of Christ suddenly from the field of bloody strife, amid the display of the unhallowed passions of rapine and bloodshed; fresh, it may be, from the shedding of a fellow-creature's blood. What fearful considerations, these, to the reflecting mind! What an awful responsibility rests upon the promoters and abettors of war!

We greatly desire that we may all be clear in these respects. Let us beware, then, beloved friends, how we, in any manner or degree, become leavened into the spirit of war; how we partake in any measure of the excitement which war, now so unhappily prevailing, engenders. Let us seek earnestly to be preserved in consistency, as the followers of the Prince of Peace.

How should we long that everything within us, which can be joined to a warlike spirit, may be removed; that we may take no part, even in feeling, with the contentions, the victories or the defeats of war, except to deplore them, and to crave the speedy coming of that blessed Gospel-day, "when they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii. 4.

It becomes the Christian, when he hears or reads of the events of war, and of the bloodshed and misery it produces, to remember that they are the fruits of the carnal mind, which is enmity against God, "for it is not subject to the law of God, neither indeed can be," Rom. viii. 7; while, on the contrary, "the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. v. 22, 23.

We feel a lively concern on this important subject for our dear friends who are parents, or who have the care of youth. May you, beloved friends, feel your responsibility, and in the sight of the All-seeing eye, faithfully discharge your duty herein to the objects of your love and of your care. Fathers are bound to look upon their children as tender plants, under their care to be reared and trained for heaven. We beseech you, in a prayerful spirit, to seek to impress upon their tender minds the great Christian duty of love. Teach them to restrain their unruly passions, and to learn to forgive as they hope to be forgiven. The precepts of the Gospel are couched in plain and simple, yet beautiful and impressive language: "But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark. xi. 26. The exhibitions of military show and preparation should be set before them in their true light, and they early taught that they are parts of the anti-christian system of war, and should be considered in that light, and not as attractive displays for recreation and amusement.

Mothers, you, too, can do much in this holy cause, in your domestic circles, when your little children are around you. How powerful and lasting, often, are the impressions made upon these by the precepts and prayers of concerned mothers! We beseech you, let these precepts and prayers be in the spirit of the Gospel. Speak to your children of a Saviour's love, of the

love of him whose advent was proclaimed by angels, with the blessed annunciation of, "Glory to God in the highest, and on earth peace, good will toward men." Luke ii. 14. And, O! when you remember your sisters in a foreign land, who may even now be subjected to the vicissitudes of war, with all its train of evils and miseries, speak to your children of these in words of pity and commiseration. Enter into feeling for them, and make, as far as you can, their case your own; as if you, too, with those you hold dear, were the victims of the cruelties of war.

To the lover of peace of every name, so far as we may be permitted to speak to such as these, we would hold the language of encouragement, and say, "Follow peace with all men." Heb. xi. 14. Shrink not from any suffering to which a faithful support of your testimony to the unlawfulness of war may subject you. Adhere steadfastly thereto, through evil report, and through good report. Remember that it is through suffering that the victory is obtained, and that the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds, bringing into captivity every thought, to the obedience of Christ. The present is a day which calls peculiarly for faithfulness,—every one in the sphere of life allotted to him, in meekness and humility, and under the guidance of the Prince of Peace,—to discourage the spirit of war. What though your efforts may appear feeble and unavailing? What though the war-spirit may rise in many and varied forms to oppose you? Remember, the cause of truth is mighty, and must prevail,—the Lamb and his followers will have the victory.

RELIGION IN ARMIES.—Just before one of the last assaults on Silistria, the Russian commander ordered the Greek chaplains to administer the sacrament to all the soldiers. The order was executed in the morning at break of day. Two non-commissioned officers from Poland, because they said they could not, as Catholics, receive the communion at the hands of the Greek priest without committing sacrilege, were immediately tried by a council of war, and shot.

A hard case, and sufficiently shocking; but still a pretty fair illustration of the war-principle, a legitimate working of the system. It is a cast iron despotism that does not, and cannot allow to its agents either freedom of conscience, or independence of action, but subjects them all, without any right of private judgment, to the will of a single mind. You cannot have actual war, or even the war system in a time of peace, without such tyranny as this over the will and conscience. It must of necessity treat as a war-machine, not only the common soldier, but every officer below the commander-in-chief.

We see, then, what sort of religion we must expect in an army—only such as the government prescribes, the commanding officer may allow, or the exigencies of war demand. It matters little what you call it, Christian, Mohammedan, or Pagan; it amounts to substantially the same thing—an instrument used by the hand of human authority in the work of rapine, carnage and devastation. War treats the soldier's conscience, equally with his courage, strength and skill, as a part of its forces, or means of accomplishing its foul and bloody purposes. Nor is this peculiar to Russians; it is true of all armies and all war. The religion professed may be different; but the

religion practised is essentially the same—a religion that returns evil for evil, blow for blow; a religion that hates its enemies, prays *against* them, and imprecates the vengeance of Heaven upon them; a religion that swells with pride, and kindles into rage, and pants for revenge, and thanks God for slaughter and desolation.

We may, also, estimate the value of religious privileges in an army. They are, like the soldier's conscience, only tools of war, a part of its machinery for the infliction of evil, for the destruction of life and property. Look at these chaplains, compelled to do the bidding of godless commanders. Why administer the sacrament of peace to these men of blood? Only to make them fight more fiercely, to render them more resolute and more successful in butchering their enemies. Gloss it over with whatever phrases you please from liturgy or scripture, here is the aim and upshot of it all. If the devil should set up a religion of hell among men, would it not be very like this?

Military chaplaincies! We hear much about furnishing the army and navy with these means of grace; (?) and we see in this case what such chaplains are expected and forced to do. They are at the beck of the commander-in-chief, and must, of course, perform such services as he thinks will best fit his soldiers for their work of blood. They can do only what he requires or allows; and here is the fell purpose to which he subsidizes everything. Were they to preach as Christ did on the Mount, or to pray as he did on the Cross, they would soon meet the fate of the Polish officers. How *can* a military chaplain teach warriors a religion of peace, and train them for a heaven where God promises a reward to peace-makers?

ILLUSTRATIONS OF THE POWER OF KINDNESS.

KINDNESS BETTER THAN PISTOLS; OR WOMAN'S MODE OF SELF-DEFENCE

"Are you not afraid," said a friend to Miss Dix, the philanthropist, "to travel over the country alone?" "I am naturally timid," she replied, "and diffident, like all my sex; but, in order to carry out my purposes, I know that it is necessary to make sacrifices, and encounter dangers. It is true, I have been in my travels through the different States, in perilous situations. I will mention one which occurred in the State of Michigan. I had hired a carriage and driver to convey me some distance through an uninhabited portion of the country. In starting, I discovered that the driver, a young lad, had a pair of pistols with him. Inquiring what he was doing with arms, he said he carried them to protect us, as he had heard that robberies had been committed on our road. I said to him, give me the pistols, I will take care of them. He did so, reluctantly.

In pursuing our journey through a dismal looking forest, a man rushed into the road, caught the horses by the bridle, and demanded my purse. I said to him, with as much self-possession as I could command, Are you not ashamed to rob a woman? I have but little money, and that I want to defray my expenses in visiting prisons and poor houses, and occasionally in giving to objects of charity. If you have been unfortunate, are in distress, and in want of money, I will give you some. Whilst thus speaking to him,